Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

MR GILMAN'S SERMON.

A Sermon on the Introduction to the Gospel of St John. By SAMUEL GILMAN. Published by the Charleston Unitarian Tract Society. Charleston, S. C. 1825.

In this discourse, which has just appeared under the auspices of the Charleston Unitarian Tract Society, a difficult subject is handled not only with ability, but with a clearness and precision very rare in discussions of this nature. Volumes have been written to explain the Introduction to the Gospel of St John, by the advocates of almost every christian sect; opinions have been multiplied, new theories advanced and old ones abandoned; and too often the ingenuity of criticism has done little more than thicken the darkness, which it was laboring to dispel. Learning has sounded all the depths of human attainment, great names have been marshalled against great names, argument has exhausted its strength, and genius has wasted its fire, in fruitless attempts to settle the meaning of this passage of Scripture on a basis, which should defy the cavils of doubt, and carry to every mind the conviction of truth. But all to little purpose. Opinions are as numerous now, and as unsettled as they have been at any former period, notwithstanding all the wonders that have been wrought by the magic of "*exegesis*," and the light that has been collected from the "*patristical lore*," of olden times. And the probability is, that the humble christian, with the Bible only in his hand, would be as likely to arrive at the exact sense of this long contested passage, as he would, if he had spent a whole life in reading the numerous conjectures of critics, and speculations of theologians, which have gone to swell, from age to age, the broad and deep streams of religious controversy.

The same remark might doubtless be made of hundreds of the other disputed texts of Scripture, which the meddlesome spirit of criticism has shrouded in uncertainty, but which a plain man could never misunderstand. Whoever will make the Bible explain the Bible, and take it for granted at the outset, that the writers intended to express a definite meaning, will find it one of the most intelligible books, that ever was written on such a variety of topics, many of which are abstruse in their nature. Mr Gilman has set out with this principle, and applied it carefully and rigidly in explaining the beginning of John's Gospel. In short, he has wisely considered it a point not to be disputed, that whatever the Apostle meant, it must obviously be consistent with other parts of Scripture, about which no question has been raised. Whoever has looked at the mere outskirts of the controversy, will find that this is narrowing its boundaries prodigiously. No one is ignorant, that the first step, which many interpreters take, plunges them into a gulf of contradictions and inconsistency, in which every struggle to escape carries them deeper and deeper. Mr Gilman has cautiously avoided this gulf, as the last place where truth would be likely to be found. But it is time to let him speak for himself.

His text is the first verse of John. *In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us.* He states it to be the purpose of his discourse; "first, to attempt a candid and temperate discussion of some of the principal interpretations, which have at various times been given of the text; secondly, that these differences of interpretation really agree in all that is important in religion; thirdly, to present a few such reflections and lessons as may naturally arise from a consideration of the whole subject." From his remarks on the first point we make the following extract.

"First, let us attempt a candid and temperate discussion of some of the leading interpretations which have been given of the text. The most prominent is that to which allusion has already been made, viz.—That the Word spoken of in the beginning of John, is a separate, and intelligent person, infinite in power and wisdom, equal to the Father, distinct from the Father, yet one with the Father, and also, one and the same with Him, whom the Scriptures call the man Christ Jesus,* whose history is given us in the records of the New Testament. The advocates of this representation, I believe, almost universally allow, that it is on its very face inconsistent with reason; but that it must be believed, although we do not understand it, and although it violates some of the most common forms of language which convey ideas from man to man.

"I have not intentionally misrepresented this doctrine. I have borrowed the language used in books and discourses on the side of the question to which it belongs, and indeed I do not fear in the least but that every one of my hearers at all conversant with the subject, will have recognized the statement to have been full, fair, and exact.

"Let us now listen with due attention to the principal considerations used in defence of it. For it must be acknowledged that they are such as ought to possess great weight with those who profess to be guided by the Scriptures.

"The strongest argument, then, is this. Look, say the advocates of this doctrine, at the plain language of the first verse in John. What can be clearer, what can be more explicit, than the naked statement itself in the very terms of Scripture? *The Word was God.* How, they ask, can any, who pretend to receive the Bible, after this, deny the possession both of deity and personality to what John calls *the Word?*

"You see that I have stated the argument in its very strongest light, and, I do not wonder that its advocates confidently bring it forward, and charge us home with its whole force. But, after allowing and stating all this, I think I may humbly claim to be heard with equal attention and equal deference on the other side.

"I hold it then to be a right rule of Scripture criticism, when a text occurs, which in its literal sense contradicts our understanding, to search and examine as diligently as we possibly can, for some meaning which may satisfy our reason, and still be consistent with the rest of the Bible. If two meanings are assigned to any scriptural passage, one mysterious, and another clear, I wish to know by what law of God or man, I am required to adopt the mysterious in preference to the clear. The Roman Catholic asks us, what can be more plain and explicit, than the assertion of Jesus, *This bread is my body.* Now, if I am to take every expression in its first and literal sense, I know not how I can escape admitting that the bread which Jesus brake, was literally and truly his own body. But, on a moment's reflection, I perceive that that could not be the meaning of Scripture. Why not? Because, as my respected opponents, who are Protestants, will themselves say, it violates the plainest dictates of the understanding. Exactly so! Here then they have stepped over on my own ground.—When we look at the sentence, The Word was with God, and the Word was God, who is not ready to pronounce, that this is an absolute contradiction, or at least, a plain solecism in terms? We *never* say in common life, unless indeed we happen to be speaking figuratively, and we *never*, in other parts of Scripture, find it said, that one thing is *with* another, and yet that the first thing is the *same* as the second. The very term *with*, in the mind of every one who uses it, intrinsically implies an idea of distinction, separation, and want of identity.

"Here then we are one moment at a stand. Which way shall we proceed? How interpret the sentence before us? "Take it," says the conscientious Trinitarian, "just as it stands, with all its mystery, all its difficulty, all its opposition to the common uses of language and of reason, and inquire no farther."—"Not so," says the thoughtless infidel. "Reject the whole thing at once. *Laugh* at such a heterogeneous mass of incomprehensible nonsense, and close the Bible for ever, which presents language to view that shocks and staggers the mind." Suppose we decline to take either of these diametrically opposite extremes. Suppose we make this text the subject of our attention; does it argue any want of reverence for the Bible, if we put forth our studious and faithful efforts to try to give it a meaning, consistent with our reason, and the other portions of the Scripture?

"In the foregoing train of reflection, my friends, I have endeavored fairly to describe the progress by which the conscientious Unitarian finds himself on the ground he has assumed. I beg that it may be considered as applicable, not only to the passage before us, but also to the whole Bible. We only wish to understand and interpret that precious and sacred book, on principles of criticism, which, if stated without any reference to previous doctrines or prejudices, every man would cheerfully allow."

The author next proceeds to give two general modes of interpretation, adopted by Unitarians. The first is that, in which the phrase, *in the beginning*, is considered as referring to the beginning of the Gospel dispensation. After clearly stating this mode of interpretation, and the grounds on which it is supported by its advocates, he comes to the second.

"I will now venture," he says, "with due deference to propose another explanation of this long-contested passage, which, after many an hour of anxious, religious, and intense reflection, I have adopted, in some considerable points of view, conformably to the opinions of the truly great and celebrated Grotius, Lardner, Lindsey, (who, in compliance with his conscience, resigned his preferments in the Church of England,) Dr Priestley, and most of the modern Unitarians.*

"My first remark is this—that had St John intended to begin his Gospel by informing his readers that Jesus Christ was truly God, he would probably have told us so in plain and clear terms, and not involved his meaning in a cloud of figurative obscurity.

"I would observe, secondly, that the great object of this treatise of St John is evidently to give an account of the establishment of the religion of Jesus.—When he commences it therefore, what so natural as to remind us immediately of its heavenly origin, and to describe the state of the world before the Gospel dispensation, and the need there was of a new revelation from heaven? Accordingly, the first five verses appear to me to be devoted to this purpose. In the beginning, he tells us, was the Word; that is, as I understand it along with most of the interpreters just now enumerated, In the beginning of all things, a vast creating *power and wisdom* were put into exercise. The *word* is evidently the *command* by which God creates all things. Moses represents God as only *saying*, Let there be light, and there *was* light. And the Psalmist tells us, the heavens were made by the *word* of God, which manifestly signifies nothing more than that the command, will, or power of God, brought the heavens into being. Surely no separate power or agent needs be here supposed; and when John goes on to tell us, that the word was *with* God, he means, as I understand him, to assert, that the power and wisdom exerted in creation were not spontaneous, did not act by chance, but were *with God*, or with a great first cause, i. e. he means to overthrow and sweep away by this little sentence, the whole fabric of atheism. What then does he mean by saying immediately, that the *Word was God?* Clearly, he intends to guard his reader against supposing that this word, this property, this acting energy of God, was a separate agent from God himself. Because, it is not possible, in the nature of things, that power, wisdom, command, or word, should exist of themselves, or separately from the being who puts them forth.* He therefore assures us that he means by the Word nothing more than the one Jehovah himself, acting by his power and wisdom. Thus then, in this far-famed, this much boasted little sentence, which has been so often and so triumphantly brought forward as an irrefragable proof of the doctrine of the Trinity, I conscientiously see nothing but an absolute assertion of the strict and indivisible Unity of God.

"In order to show you that I have not strained this point of language in the least, I will illustrate my view of this first verse, by a similar sentence on a far humbler theme, but of which I trust every one will perceive the force and propriety of the resemblance. Suppose, then, I should say, In the beginning of the American revolution, there was a hope for our country, and that hope was *with* Washington, and that hope *was* Washington. Would it not savor somewhat of a mere word-catching spirit, to pretend to understand two persons as united here in the one man Washington, or that could make the *hope* of our country a distinct and different agent from Washington? Or, suppose a powerful monarch should command a splendid palace to be erected. Usage would justify one in saying figuratively, 'It was a *word* that made this beautiful fabric,' though, to guard against misconception, he would immediately perhaps say, 'By the *word*, I mean only the monarch himself.' I see no defect in the argument which applies these two illustrations to the first verse in John.

"To proceed. If you look along through the next four verses, you will find, first, that 'all things were made' by this Word, this power and wisdom of God, and that 'nothing was made without *it*;' every Greek scholar, of whatever persuasion, being willing to allow me to render the original by the word *it* instead of *him*; you will find, secondly, that in *it*, as St John says, 'was life;' all very clear; and moreover that 'the Life was the light of men;' i. e. that the world at large had no other light to illumine and guide them, but what they received along with their natural life; then, the next verse, 'the light shineth in darkness, and the darkness comprehendeth it not,' requires scarcely any commentary, since it so exactly describes the state of the world previous to, and without the Gospel of Jesus. And then, see how verse sixth comes in and tallies with the foregoing remarks in the order of a well-continued narrative—'There was a man sent from God, whose name was John.' It was right and fitting, that in a history of the Gospel, John the Baptist, the forerunner and preparer of that Gospel, should be mentioned *before* Jesus, who actually succeeded him in his great ministration. *I do not see that the slightest mention, either figurative, or literal, or typical, or allusive, is made to Jesus in the first five verses of this Gospel.* It was not necessary that such mention should be made, it was not a part of the writer's business to do it, and no one would ever have thought of discovering such an idea there, but for a reason which I shall presently examine and dispose of.

"In the mean time, it will be demanded, how I would explain, on the foregoing principles, the 14th verse, a fragment of which I have selected as part of the text. *And the Word was made flesh, and dwelt among us.* By this I understand that the very same power and wisdom, which were operative in the creation of the world, were implanted in the infant, or rather the embryo frame of Jesus, the son of Mary; that his whole nature and character were miraculous: that he spake and taught with superhuman wisdom, that he acted with superhuman power, that, in short, he planted a religion in the world, which derives its origin, its strength, its excellence, from the mighty hand of God."

In connexion with this paragraph, Mr Gilman shows the origin of the false interpretation of the text, and traces it mainly to a misapprehension respecting the sense of two or three other texts of Scripture, and especially to the mistake in regard to the authenticity of 1 John, v, 8. He then takes up the second branch of his discourse, in which are manifested a christian spirit and temper, which none can too warmly admire, or too zealously imitate.

"I proposed to demonstrate," he observes, "in the second head of my discourse, that these differences of interpretation may really agree in all that is of essential importance to religion and to salvation.—It can be shown, and it will be shown in a few words. I will not call it a gross slander, I will not call it an abusive falsehood, but I will call it an unhappy error, which induces our opponents to represent us as bringing down the Saviour to the level of a mere man.†—Along with them, we believe, it is true, that he had a human nature. But I have said enough this evening to show you that, as we believe, immeasurable degrees of power and wisdom were poured out upon and closely connected with his human nature, by the Spirit of God. Supposing now, that we went farther; supposing we took the single step more which our opponents demand us to take, on pain of denouncing against us eternal damnation; supposing we actually allowed that Jesus were God and man at one and the same moment.* Should we really render his religion of more authority to us? Should we feel more constrained to obey his commands? Should we feel more gratitude to God for working rich provisions for our salvation? Should we feel a greater abhorrence for sin? for I take it to be impossible that any thinking being could suppose that Jehovah himself resigned his existence for our sins. Should we have any greater motives to pass lives of holiness and piety, here below, and to prepare for the eternal realities of another world? I solemny say to all this, No. Because, in whatever degree we honor the Father, to that same degree it is clear we honor the Son and Messenger whom he has sent.

"Nor, on the other hand, are we prepared for the uncharitable alternative of pronouncing all those idolaters, who thinking Jesus to be God, worship him so. Because, we know, that they always make such explanations and modifications of the doctrine in their own minds, as to reduce it at last to the true Unity of the Godhead. We *know* that they worship in spirit and in truth the very same Being that we do, although we conceive them to be most unhappily attached to a particular form of phraseology, which from early and long association is connected with pious ideas in their minds. There is therefore no reason why we should denounce and set at nought each other. There is no reason why we should make unceasing efforts to impair one another's good reputations, to paralyze each other's efforts in doing the good which our talents and opportunities permit us to do on earth—to weaken each other's hands in the cause of holiness and righteousness—to breathe stains in little whispers, or to make assaults in thundering anathemas on one another's characters, in the miserable rivalry of destroying our mutual influence. If we differ in one particular, we unite in a hundred. If our speculative metaphysics are at war, our practical morality, our evangelical spirit, may meet together and embrace each other. In all the great topics of Christian exhortation, we are alike. God, in one person, is as much the hearer of prayer, is as powerful, as gracious, as merciful, as just, as holy, as righteous, as adorable, as God in three. Indeed, this is virtually allowed by our opponents themselves. They make the three persons of the Trinity equal in every respect to each other, and each of them to be an independent and infinite Deity. Of course the God we worship is at least equal in all respects to theirs. I might, if time permitted, exhibit many more points, on which we could agree in amicable discussion, and join together the right hand of Christian fellowship. The day will come, when the disciples of Jesus shall better understand each other, and shall learn not to magnify unavoidable differences of opinion into causes of alarm, mistrust, and bitter hatred. Even so, come Lord Jesus, with thy mild and heavenly, thy forbearing and charitable spirit, come quickly."

The "lessons and reflections," which constitute the third head, are in the nature of deductions from what has already been said, and close the Discourse in a manner more worthy of its prominent parts. Mr Gilman has a happy way of presenting clear images of of dark things, and contrives to throw into his composition a sprightliness of thought and diction, which is rarely attained to an equal degree. One fault only we have to find with the style of this sermon, which is, that the phraseology is sometimes too colloquial, and in that respect below the dignity of a public discourse. It may perhaps be considered a sufficient apology, that it was intended for general circulation as a tract, and thus for the instruction of many readers, who would be particularly benefited by plainness and simplicity of language.

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*1 Tim. iii. 5.

* See Belsham's "Calm Inquiry," p. 15. 2nd Ed.

* It is remarkable that the closest analytical reasoner of modern times, in his profound discussions on Cause and Effect, should, after long and elaborate trains of novel ratiocination, arrive at a conclusion precisely coinciding with the above proposition of St John. "The Word was God," says the Evangelist. "The power of God," says Dr Brown, "is *not any thing different from God.*" This acutely discovered truth at once confirms and illustrates the explanations in the present discourse.

† By the expression *a mere man*, as applied to the Saviour, I mean, and I think our opponents generally mean, that he was unconnected in a supernatural manner with the Deity, and that his religion, like that of Mahomet, was purely of human origin.

* The difference between the two parties, for which Unitarians are so bitterly and unsparingly denounced and excommunicated, is simply this: Unitarians believe in the closest *union* between the Father and the Son; Trinitarians, as far as we can comprehend them, contend for a *unity*, or *identity*. It seems a question of arithmetic, rather than of true theology.

† For a striking picture of the confusion and difficulty, and even *shuddering* distress, with which thinking Trinitarians are sometimes afflicted in their attempts at prayer, see the beginning of Worcester's Bible News.

NEW PLAN OF INSTRUCTION.

The following statement relating to a plan of instruction for the poor of which some hints have been given before, is from the Monthly Repository of August. The experiment here alluded to was made at Linfield, in the county of Sussex.

"Some benevolent individuals, conceiving that the labor of children might be made to pay for their education, have united and built school-rooms, at the above place, of sufficient capacity for 200 boys and 200 girls. During one part of the day (from nine to twelve) the children are to be taught reading, writing and arithmetic. In the other part, (from two to five,) the boys will be instructed (in classes) in agricultural labor, when the weather permits, and in some of the most useful mechanical arts; while the girls will be employed in needlework, the duties of the household and dairy, making butter, knitting, straw-plaiting, and, in short, every species of domestic industry that will contribute to make them valuable servants. At the commencement, the parents or friends of each child will pay threepence a week for its education; but the projectors of the undertaking are confident that experience will soon confirm their theory, that the produce of three hours' labor of each child per day, will pay the expenses of the establishment; in which case the weekly charge will altogeth-

er cease. This, Sir, is an undertaking worthy of the exertions of the greatest philosopher and of the most ardent philanthropist. To make the peasantry of our country virtuous, by affording them the means of an independent, economical education, to eradicate the root of evil, ignorance, is an attempt worthy of a Briton, and of a Briton, too, in the nineteenth century.

Happy shall I be if this undertaking succeed, but happier, still far happier, if its success be proved to demonstration by men of the same religious persuasion with myself. If Christianity, by its pure doctrines, is to have a greater efficacy than other systems of religion, in stimulating men to useful exertion, and in improving the habits and morals of the age, surely those Christians whose belief is founded wholly on the scriptures, and whose form of worship is not corrupted by superstitious ceremonies, should be most strenuous in the cause of virtue, and most active in their endeavors to ameliorate the general condition of the people, and remove misery, ignorance and sin from the world.

CHRISTIAN REGISTER.

SATURDAY, NOVEMBER 26, 1825.

APPEAL TO LIBERAL CHRISTIANS.

We have often called the attention of our readers to the state of Christianity in India, and particularly to the city of Calcutta, and the parts of Hindostan around it. An encouraging field of exertion is believed to be opened at this place, to those Christians who embrace the doctrine of the divine unity, and who are disposed to aid in the establishment of a Unitarian Mission. A pamphlet has lately been published on this subject, entitled, "An Appeal to Liberal Christians for the cause of Christianity in India."

The following brief notice of this work appears in the number of the Christian Examiner, for September and October, just published.

"This is a publication which has evidently grown out of the interesting situation of things in Calcutta, since the conversion of Mr Adam and the writings of Rammohun Roy. It is the work of one who obviously has felt much and inquired far; and has brought together from various sources, within the compass of these few pages, much information respecting the condition of India and the past labors of Christians there, which has not before been made so easily accessible. It consists of three parts; 1. A statement of the number and expenses of the Missionary Stations. 2. A view of the moral and religious state of the Hindoos. 3. Considerations to encourage liberal Christians to unite in a mission to India. We hope that it will be read by those to whom it is addressed; if it be, it cannot fail to impress them both from the interest of the facts, and from the fervent spirit which breathes from every page."

No further recommendation of the pamphlet will be needed from us. A more full view of its plan and purpose will be learnt, however, by the following extract from the two first pages of the pamphlet.

"The inquiry, *what is the duty of Christians of all denominations in regard to foreign missions?* is surely one, on which it is now high time that all who have not reflected, should begin to think seriously; on which all who approve of the cause, but have done nothing for it, should consider whether there is nothing for them to do in regard to it; and on which all, who have been opposed to this great enterprise, should pause, and deliberately review their objections to it. It is, I think, that I may venture to say, emphatically, *the cause of the age.* It is the cause, in which there is decidedly the greatest, and most wonderful, combination of mind, and feeling, that was ever known among men; a combination which is growing, and strengthening with every successive year; and which has enlisted in its service a very great amount of the intelligence, and virtue, and piety, of almost every sect and denomination of Christians. Is this, then, or is it not, the cause of Christianity,—of God; the cause of advancing the best present, and the eternal interests of man? If it be a device of sectarian ambition, let us join to resist it. Or if it be but an effervescence of sectarian zeal, let us keep ourselves at a distance from it; for it will then subside the sooner, and the more safely. But if it be the cause of human piety, and happiness, and salvation, we ought heartily, and at once, to engage in it.

"There are some,—I believe, however, but few, among those who call themselves christians, who are avowedly hostile to this cause. The number is much greater of those, who have never, even for an hour, given their attention to the subject. And there are those, too, who, while they would not directly oppose the cause of foreign missions, withhold from it their support, and indirectly discourage those who are disposed to aid it, from the strong conviction which they profess to feel, of the paramount claims of our domestic missionary institutions. But there is at this time also, I have reason to think, a considerably large class, to whom the missionary cause is becoming a subject of deep, and strong interest. There is a considerable number of those, who but lately have given their thoughts to it, who are asking for *information* concerning it. The questions are proposed, with an obvious solicitude to obtain the knowledge, by which a fair and impartial judgment may be formed, —what is the extent of this system of foreign missions? What are the means employed for the conversion of the heathen? And, what has been accomplished,—what good has been done, by the agency of foreign missionary societies? It was principally with a view of giving the information, which is sought by those who propose these queries, that I was induced to collect the facts, scattered as they are through several publications, which are here presented to the reader. But I would beg that they may be dispassionately considered, and fairly weighed, by any under whose notice they may come, who have been unfriendly, or indifferent to this cause. The question of duty, in regard to foreign missions, rests indeed, as I conceive, on grounds entirely distinct from that either of the success, or of the failure, of missionary institutions. But *facts* are asked for by those, who *wish* for encouragement, and direction in the cause; and they are *demanded* by others, as evidence that it is a cause, which *deserves* encouragement. I have therefore brought together some of the statements of those, who ought to be best acquainted with the subject; and with these statements, I shall give the authorities on which they rest."

The point to which the writer would bring his readers, [says the Christian Examiner, in its notice of this pamphlet] may be read in the following sentence.

"With Christians, who ask for facts to encourage them to exertion in this work, we here leave our appeal. There, is indeed, no ground for doubt, whether, by the means which are now in operation for that end, Christianity will ultimately be established in India.—The only questions, Christian reader, which concern you on this subject, are, is it desirable, or is it not, that more just and rational views of our religion, than Calvinism has to offer, should be presented to the Hindoos? And will you aid in the support of a mission to that country, upon enlarged and liberal principles, from which we may hope for the more speedy establishment, and the wider extension there of the uncorrupted truth, as it is in Jesus?"

CHRISTIAN EXAMINER.

The Christian Examiner and Theological Review for September and October, is just issued from the press. It is an able and interesting number, and, in its typographical execution, excels, we think any of the preceding numbers.

The first article is an interesting account of the ancient Christian Church in India.

The following extract will explain the subject of this article more particularly.

"There are few who have not heard of *the Syrian Christians in India.* A strong sensation was excited throughout christendom, when Dr Buchanan announced, that he had 'ascertained that there are upwards of 200,000 Christians in the south of India, besides the Syrians, who speak the Malabar language; that these Christians asserted, that they had existed a pure church of Christ from the earliest ages; and that in addition to other valuable manuscripts, he had obtained from them a Syriac copy of the Scriptures, engrossed on strong vellum, of which the Bishop of the Syrian church, in presenting it to him, said, 'we have kept it, as some think, for near 1000 years.' 'My own church,' said Buchanan to this Bishop, 'scarcely knows of the existence of the Syrian church.' That christianity had existed in this part of India was, indeed, known; and that there were many Christians of the Roman communion upon the Malabar coast. But few records of them were possessed in Europe. No means had been employed to learn the early history of christianity in this country; and now, whatever authentic documents may have been possessed on the subject, are lost. The Syrian Christians have their history; a few of the leading statements of which, uncorroborated as they are, will not be uninteresting."

For these particulars we must refer our readers to the Examiner.

The Second article which, though long, will be read, we think, with great interest, is an account of the Rev. Benjamin Goodier, principally abridged from a Memoir [by Miss Roscoe, we suppose we may be allowed to say] lately published at Liverpool.

Among the Reviews is an able article entitled, "Duncan and Miller on Creeds." For the Table of Contents of this number we refer our readers to our advertising columns.

Missionary Efforts in Russia. It appears by a late report of the Directors of the Scottish Missionary Society that the late expulsion of the missionaries from the Russian Empire, is to be ascribed chiefly "to the oppressive and intolerant measures of that government." "It would seem, (says the New-York Observer,) that the civil and ecclesiastical authorities of the empire have combined in the attempt to arrest the progress of knowledge and unadulterated christianity, and that they are determined to throw all possible obstacles in the way of the missionaries and those who are united with them in the propagation of religious truth.

The following extract from the report of the Scottish Missionary Society gives a view of the present state and prospects of the Bible Society of Russia.

"A great revolution has of late taken place in Russia in regard to the Bible Society. This institution which for several years pursued so distinguished a career, and promised to supply with the Word of Life, not only the Russian population, but the numerous heathen and Mahomedan tribes of that widely extended Empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its noble President, retired from that office; he, at the same time resigned his situation of Minister of Religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterward put on his trial by the Criminal Court, respecting a book which had been published by Pastor Gossner, in which there were some reflections which were considered as unfavorable to the doctrine of the Greek Church relative to the Virgin Mary. Several others were also involved in the same prosecution."

The missionaries at Astrachan had made arrangements for printing a new and correct edition of Martyn's New Testament. The types were ordered and had arrived at St Petersburg. This project is now abandoned, and it is considered doubtful whether the *Tartar Turkish* Old Testament preparing by Mr Dickson will be published. The Missionaries at Astrachan number among their converts a Persian Prince named Mahomed Ali. Since he has openly professed Christianity he has been watched by the Russian Government, and has been peremptorily informed that he must either enter the Civil, Military or Commercial service of the empire.

The missionary establishment at Astrachan being given up, the only one now remaining is that at Karass. This is the oldest of the Scottish missionary stations in that country.

THANKSGIVING.

The happy influence of this annual festival, which though for a long time confined to New England, is every year becoming more national, is well and agreeably sketched in the following extract.

"The anniversary of this good old Festival (says the *Salem Observer*) will ever be greeted with a hearty welcome. It comes fraught with the blessings of the year and the bounties of heaven. It comes in the plentitude of a new harvest, which has filled every hand with plenty, and should swell every bosom with gratitude. It comes to renew the reciprocations, with which friendship and affection surround the festive board and the paternal fireside. It comes to invite us to a retrospect of that tide of blessings of every name, which have been poured in such copious and unbroken streams over our land. Its purpose is to lift our spirits in grateful adoration to the *Source* of these streams and to lead the devotions, with which we offer up our common tribute of homage and praise.

"This ancient holiday has become so associated with the habits and feelings of the people of New-England, that its discontinuance would now leave a painful void, which would be felt like a blight upon the heart. Time has reared no custom, which yields so wide a diffusion of temperate hilarity and sober joy. If we revert to the blithe period of our childhood, we remember it as a jubilee which was anticipated with eager expectancy, and enjoyed with unmingled delight. It suspends for an hour the toils and cares and projects of laborious and busy life, for the pleasures of rational festivity and social interchange. To the aged, it is a day of calm solace and satisfaction, which groups around the patriarchal chair the varied forms of several generations, and accords to a common sire the dignity of age, the reverence of authority, and the tribute of filial affection."

DUTIES OF BENEVOLENCE.

The following just remarks are from the Boston Gazette.

"In this general peace—for general it may be called, when we consider that the great nations which have dashed against each other so long are quiet and fearful of offending, and anxious to preserve the present state of things—we expect to see not only rail-ways and canals established, but something done to make men better moralists and happier beings. Notwithstanding all which has been done, much still remains to do—in giving more justice to the criminal code, apportioning punishments to crimes—in reforming penitentiaries, regulating houses of correction, and, above all, for taking care of juvenile offenders. This is the foul blot on the British constitution which philanthropists are striving to wipe away. To incarcerate with full grown criminals children of tender years, it is not so humane as to take their lives at once, before they ripen, by such associates, into greater vices, and at length perish with accumulated crimes on their heads. Houses of correction are generally only a mockery of the name.

"Let the benevolent advise what can be done. Surely much can be effected. To cure the first errors of the human mind, is a much easier task than to strive with the knife and the cautery to destroy the chronic diseases of vice. This will be throwing salt into the first gushes of the fountain. On a day when peace, plenty and virtue flourish in our borders, some scheme to do good ought to flow from our hearts; for the uncertainty of human life should teach us, that all who are prosperous are only stewards of God's bounty, and are soon to be called to make up their accounts."

Original Communications.

FOR THE CHRISTIAN REGISTER.

Mr Reed,

Some one, in your last, inquires, whether "the account given by Rev. Dr Steward, of the origin of our New England Thanksgiving days is correct;" which, according to the Dr "was an order of the Governor and Council of the United Colonies," in consequence of a remarkable victory over the savages in 1669, who had attacked the frontier settlement on Connecticut river, and threatened to destroy all the English population.

This is rather loosely expressed. There was no "Governor of the United Colonies. The union of the four N. England colonies, formed in 1643, for mutual defence, was regulated, merely as to its general and common concerns, by two commissioners from each, who met in every colony by turns. Each colony had its own Governor and Council of assistants.—That the Commissioners recommended a certain day to be observed by the people through all the colonies for public and solemn thankfulness to God, for their great deliverance, there is no doubt. But it is confidently believed there is no evidence, "that this was the origin of our annual thanksgivings." Long before this period and even from the year 1632, days of public thanksgiving had been kept, on account of great and special favors. Our fathers had also days of public Fasting and Humiliation, when in great *straits* and under heavy real or impending calamities. In Massachusetts there was also a public Thanksgiving this very year (1669) in the month of November. The one ordered or recommended by the commissioners of the four United Colonies was in August, soon after the victory.

It does not appear, then, that the order of the Commissioners, at this time, (or indeed, at any other period) was "the origin or commencement of the practice of the annual Thanksgivings in N. England."—Nor does it appear from our early history or the records of the Commonwealth, that Thanksgiving days became invariably *annual*, and at the close of the year, till sixty or seventy years after that period.—No proof can be found of their being kept every year; though few years elapsed without one. But they were appointed for some special purpose, and at different seasons of the year. Even as late as 1720, the proclamations (or resolves of the General Court, and sometimes they were thus appointed) do not intimate that the practice had become constant and invariable; but particular reasons are suggested in the preambles to them. It was not until about 1740, that we find the expression used, "according to the practice of our fathers."

The writer of this article has examined the records of the General Court from the first settlement of Massachusetts, and finds that both Fasts and Thanksgivings were observed very early; and in many years more than one for each; though generally, Fasts were more frequent than Thanksgivings. Not that our fathers were wanting in gratitude, or were more ready to mourn than to rejoice; for every signal instance of prosperity or of deliverance was noticed by an expression of public thankfulness.

Had the order of the Commissioners for a public Thanksgiving in 1669, "been the *origin* of our present usual and annual days" for that purpose, the subsequent orders or proclamations for them would, no doubt, have referred to that authority and that occasion. That order, therefore, cannot justly be supposed, as the "origin," or as a precedent for the laudable custom. Days had often been observed before; scarcely a year passed without one or more; but some particular deliverance or mercy seems to have been the immediate reason. In November, 1665, it appears to have been for more general prosperity and plenty. There is some difficulty in ascertaining "when the annual practice originated;" but it probably was not till about 1740. The times of some early Fasts and Thanksgivings are here mentioned. The references might be extended; but it would be uninteresting. Thanksgivings in July 1630, Feb. 1631,* June 1632, June 1633, Oct. 1633, August, 1634, June 1637, Sept. 1637. The last on account of success against the Pequot Indians. The others because of favorable providences towards the protestants in Germany; safe arrival of ships with provisions, and eminent persons; plentiful harvests, &c, &c. Fasts in Sept, 1634, Feb. 1636. April 1638, April 1639, and June of same year on account of drought, Nov. 1641, July 1642, Sept. 1642, June 1643, &c. &c.† These were generally for special reasons mentioned in the order. It would be amusing to hear some of them. It was not till the beginning of the next century, that Fasts were annually kept in the spring of the year. A. B.

* This Thanksgiving was kept on the arrival of a vessel with provisions, when in great want, and was adopted instead of a Fast previously appointed.

† In 1664 there were three public Fasts, viz. in June, Sept. and Nov. and in 1665, two viz. June and Nov. In Nov. 1672, it was ordered that the 24th be kept as a day of Thanksgiving, and that a Fast be kept in Dec. following! It will be recollected, that we have reference, in the remarks above, to Fasts and Thanksgivings through the Colony, and by appointment of the civil authority Besides these, there were often Fasts in particular towns (seldom Thanksgivings) for local sickness or calamity, and when about proceeding to select a minister.

FOR THE CHRISTIAN REGISTER.

A THANKSGIVING HYMN.

These verses were written for the beautiful music of Melton Mowbray, in the Lock Hospital Collection. This will account for the singularity of the metre, and for the selections of the topics—as it was necessary to adapt the different stanzas to the varying expression of the tune.

1. Father of Earth and Heaven!
   Whose arm upholds Creation!
   To Thee we raise the voice of praise,
   And bend in adoration.
   We Praise the Power that made us,
   We praise the Love that blesses;
   While every day that rolls away
   Thy gracious care confesses.

2. Life is from Thee, Blest Father!
   From Thee our breathing spirits;
   And Thou dost give to all that live
   The bliss that each inherits.
   Day, night, and rolling seasons,
   And all that life embraces,
   With bliss are crowned, with joy abound,
   And claim our Thankful praises.

3. Though trial and affliction,
   May cast their dark shade o'er us,
   Thy Love doth throw a heavenly glow
   Of light on all before us.
   That Love has smiled from heaven
   To cheer our path of sadness,
   And lead the way through earth's dull day
   To realms of endless gladness.

4. That light of love and glory
   Has shone through Christ, the Saviour,
   The holy Guide, who lived and died,
   That we might live forever.
   And since thy great compassion
   Thus brings thy children near thee,
   May we to praise devote our days,
   And love as well as fear thee.

5. And when death's final summons,
   From earth's dear scenes shall move us,
   From friends, from foes—from joys, from woes,
   From all that know and love us;
   Oh, then, let hope attend us!
   Thy peace to us be given!
   That we may rise above the skies,
   And sing Thy praise in heaven!

African School. The Presbyterian Synods of New Jersey and New-York have of late manifested a strong interest in the success of the African School established in Maryland.

They have instructed the joint board elected by them, "to devise the best means of accomplishing so desirable an object." The following is one of the resolutions passed by the Synod of New York.

Resolved, that the Board of Directors, to be appointed by the Synods, be authorised to open a correspondence with such individuals and bodies of men, and to adopt such other measures as to them may be thought expedient, with a view to the more extended and efficient instruction of the African race; and that in this enterprise, they have the hearty approbation of this synod."

WESTERN EXPEDITION.

As every thing relating to the strength, wealth, and increasing improvements of our country, must be interesting to our readers, we give the following statement from the Missouri Repository.

St Louis, Oct. 24.—We learn from Mr Gamble, the Secretary of the Commissioners for making a road from the frontier of Missouri, to the confines of New Mexico, and for treating with the intervening Indian tribes, that the survey of the route has been completed to the boundary line of the United States.

The road commences a mile or two south of Fort Osage, upon a line run some years ago as the boundary of the Indian lands, in lat. 39° 10' 19", and long. 93° 51' 5" from London. It follows the neighbourhood road until it crosses the Little Blue Creek; it then enters upon those extensive prairies which reach without intermission, to the Mountains of New Mexico. At the distance of 26 miles from Fort Osage, the road crosses another stream of the Missouri, called Big Blue, a creek about 20 yards wide, and which, at the season of high water, might require a ferry boat. After crossing this creek, the route pursues the ridge which divides the waters of the Kansas River from it, and which ridge continues on in a good direction, and becomes the divide between the Kansas and the Osage Rivers, and also between the Neeozho and the Kansas, and the Little Askansas and the Kansas. It will be seen by a reference to the Map, that the Kansas River runs in the direction that the road must follow, to reach what is called the North Bend of the Arkansas, and where the Smoky Hill Fort of the Kansas and the Arkansas approach nearest to each other. It was ascertained by observations for latitude, taken by Mr Brown, the Surveyor, that the distance between those points is 10 1-2 miles. In surveying the route for a road, it was found advantageous to adhere to the ridge where it did not swerve materially from the direction. In some places, however, it was necessary to leave it to the right, and cross some of the head streams of the Osage. None of them, however, are difficult to cross or likely to obstruct the traveller at any season. Upon the whole, the face of the country offers great facilities for a national way. The ridge upon which it runs is high and open, and the streams upon the opposite sides, (generally with a small fringe of timber upon them,) approach so near as to furnish wood and water without much inconvenience.

There is a part of the route, however, as you approach the Arkansas, that must forever be scarce of wood and water. It is a high and level plain, extending across from the Cotton Wood Fork of the Neeozho, nearly west, about thirty miles. The substitute for wood here, is the Buffalo ordure, which answers a good purpose, and even in the driest season the traveller will be able to find a sufficiency of standing water.

The Commissioners in going out, struck the Arkansas lower down than the road is expected to cross that river; they followed it up to the boundary line of the United States in lat. 37° 47' 37", and on their return will correct the road back, so as to leave the Arkansas at the mouth of Walnut creek (the North bend.)

The expedition reached the boundary line early in September, and remained in camp until the 21st, waiting for authority to continue the surveys through the Mexican territory.

As the season was now advanced, and the means of subsisting horses becoming very precarious, the Commissioners came to the conclusion that it would not be safe to remain longer inactive. They, therefore, divided the party; one of the Commissioners, (Major Sibley) and the surveyor, with ten men, were sent to Santa Fee to winter, with a view to obtain information of the country, and to make arrangements, if necessary, with the Commissioners on the part of the Mexican government for the completion of the road in the spring. The other two Commissioners, Colonel Reeves and Colonel Mather, with the balance of the party, are on their return, and are correcting and straightening the road, where it will admit of it. Mr Gamble left the company at the North Bend of the Arkansas, all in good health—they stopped a day to kill and dry a sufficiency of Buffalo meat to last them to the settlements. Whilst there, a company of 20 adventurers, with a great many mules and horses laden with merchandise, arrived from Missouri, bound to Santa Fee; and an hour afterwards a company of 81 persons, returning from Santa Fee, also arrived at their camp. An intelligent gentleman of the returning party furnished a memorandum of the property with which the company started from Santa Fee. It is

In Silver,			$18.563
Gold,			382
Beaver Fur, 2044 a	$5,		10,220
Mules,	416,		
Jacks and Jennets,	25,		
Horses,	189,		
	628,	at $25,	15,700
			$44,679

The party lost about 100 head of stock on the Arkansas, having taken fright at the Buffalo. It is a curious fact that when horses take fright at the herds of Buffalo that run by them, they universally run with them and not from them. *Missouri Rep.*

Lead. No arrivals or sales since our last. We find in the Louisiana Gazette of the 21st, an extract from a mineralogical work recently published in Boston, by Samuel Robinson, M. D., stating that "the number of mines wrought in Missouri are 45, and the quantity of lead annually melted is estimated at 3,000,000 lbs." Now we beg leave to observe, that there have arrived from Missouri since 1st October last in

	POUNDS
Pigs, averaging 60 lbs. each	3,542,824
Boxes and kegs of 250 lbs. each,	75,750
Shot in kegs of 300 lbs. each,	305,400
do. in bags of 25 lbs. each,	375
	3,924,349
Arrived in the same time last year,	3,368,618
	7,492,961

Which makes our receipts from that quarter, during the last two years, 1,492,367 lbs. over Mr Robinson's estimate, not including the great amount consumed in the States of Missouri, Illinois, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, and Western Virginia and Pennsylvania, as also, the Territories of Missouri, Arkansas, Michigan, and North Western, which if known would no doubt make the amount of lead made in Missouri more than four millions of pounds annually. *Ib.*

The Commissioners of the Missouri Expedition (Gen. Atkinson and Major O'Fallon,) returned to St Louis on the 20th inst. having proceeded up the Missouri as far as 2000 mile Creek, about 120 miles above the Yellow Stone. They have formed treaties with seventeen tribes of Indians.

General Intelligence.

CITY AFFAIRS.

WIDENING OF COURT-STREET. On the memorial of the Surveyors of Highways, recommending the widening of Court-street to the width of forty two feet, the following order passed the Board of Aldermen, and was concurred in by the common council:

Ordered, That the Mayor, Aldermen BELLOWS, BRYANT, WELSH, and OLIVER (to which the Common Council joined Messrs CURTIS, BARRY, GODDARD, FROTHINGHAM, COOLIDGE, HALLET, and FULLER) be a Committee with full power, in case the Surveyors of Highways shall lay out Court-street upon the plan specified in the preceding memorial, to make sale of all the land lying on the north side of Court-street not comprehended in the street proposed as above to be laid out; and also to sell so much of the land in the rear of the County Court House as they may deem expedient, reserving a sufficient space for a street or passage way to the County Court House; and also for such public building or buildings as they may deem suitable to erect on the remainder of the land. *Also*, to purchase the estate adjoining Mr Brooks, estate at the south corner of Court-street, so called, and exchange the same if they see fit; and also to determine the compensation to be paid those affected by the act of the Surveyors of Highways, in case of sale or exchange of land, which may be expedient in consequence of the said land laying out of Court-street;—two thirds of the said Committee concurring in such sale, and in the principles of such compensation or exchange and signing the same, as evidence of their concurrence.

Provided, That the said Committee shall not sell or dispose of any part of the county land between the County Court House and Court-street, without submitting their plan to the City Council and obtaining the sanction of the same.

CONGRESS. The nineteenth Congress will assemble on Monday, Dec. 5. Several of the members from this state and the neighboring states are already on their way to the seat of government. Mr Webster and Everett, with their families, left town for Washington last week. Mr Lloyd had set out on his journey previously. As a new speaker is to be chosen, it is probable that there will be a full house on the first day of the session. Mr Taylor of New York, is said to be the most prominent candidate for Speaker. He has been a member of the house for many years, and presided over it, with much propriety, during the stormy session of 1820. He was a uniform supporter of Mr Adams as a candidate for the presidency, and it is rumoured that he will now have the support of the particular friends of the President in the house. Mr M'Lane, of Delaware, has also been named as a candidate for the Speaker's chair, and also two or three other gentlemen. Whether they will suffer themselves to be considered as candidates, we are not informed. Whether there will be a contest in the choice of Speaker, indicating any thing like an organized anti-administration party in the house, it is perhaps too early to determine. *B. D. Adv.*

PLYMOUTH COLONY. Proposals are advertised at Plymouth, for printing in a duodecimo volume, "Memoirs relative to the Old Plymouth Colony, from its first settlement in 1620, to the period when the Colony was united to that of Massachusetts, in 1692." The advertisement announces, that the "New-England Memorial," by Secretary Morton, and the "Old Colony Records" will be made the basis of the work, and the residue will be faithfully compiled from such historical productions as will afford an ample source for the purpose of a concise history of the Colony. *B. D. Adv.*

A committee of five gentlemen appointed by the citizens of Bath, has made a report on the advantages that would result from an increase of boats on the line of the Kennebec Steam Navigation Company. The plan which they recommend is to provide a boat of two hundred tons to pass between Boston and Bath, to run the Patent between Bath and Owl's Head, at the mouth of Penobscot Bay, the Maine between Owl's Head and Eastport, and the Waterville with two other small boats on the Piscataqua, the Kennebec, and the Penobscot rivers. Such an extension of the concern they think would not fail to afford a reasonable profit on the capital invested. Such an extension of the means of the company, we have no doubt, would be extensively useful, but we hope it will be enlarged, according to a scheme which has been proposed, to a still greater extent, so as to employ larger, more commodious, and more safe boats, than those can be of the dimensions here proposed.

The report contains some just remarks on the importance of this line of communication, and concludes with the following paragraph:—

While referring to the contemplated public improvements which may be supposed to aid this line of steam navigation, it may not be unimportant to state that the passage round Cape Small Point may be saved by a few thousand dollars expense by canalling the neck of land at Winegants, between Bath and Phipsburg; the whole distance in one direction being little more than marsh, and at an other place, though rather more elevated, not more than forty or fifty rods. This would make the whole route from Bath to Portland within the islands, and the distance from Portland eastward, by the way of Bath, through Back river, about the same as that round the islands, exposed to the sea. When the Gloucester canal shall be widened, as has been promised, the boats may then hug the coast, on the whole route from Boston to Windsor.

On the whole we may safely recommend to our fellow citizens the encouragement of this Company, on condition that a suitable boat of about two hundred tons be furnished by them to ply betwen Boston and Bath.

JAS. MCLELLAN,
SAM'L WINTER,
ZINA HYDE,
B. RANDALL,
E. CLAP.

Several of the Members of Congress had arrived at Washington at the last date. All the Cabinet Ministers were assembled there.

Many of the Members of Congress of the Eastern states have proceeded on their way to Washington. It is anticipated that full quorums of both Houses will be convened on the 5th Dec. Much valuable information is expected from the President's Message. A new Speaker is to be elected, and several candidates have been named We think the choice will fall to the North of the Hudson.

Mr Taylor, of New York, and Mr M'Lane, of Delaware, have been named as candidates for the Speaker's Chair of Congress. Why Mr Webster, of Massachusetts, has not been we know not. Should he be a candidate we think he will be elected, and if so the duties of the chair could not be discharged with greater despatch and intelligence than by him. *Cent.*

PORTSMOUTH, Nov. 19.

INTERNAL IMPROVEMENT. The Winnipissiogee Canal Company has been organized, and the stock is probably ready for subscription. Six hundred thousand dollars is the amount to be subscribed for in shares of one hundred dollars each. Should the canal ever be constructed, it is the opinion of the best informed persons that a water communication will finally be effected between this harbor and Connecticut river and perhaps even with lake Champlain: in this event Boston will retain permanently the valuable trade which is every year departing, and which, so soon as the obstructions in the Connecticut are removed, she will find too late has fled forever. The advantages such a line of canals would bring to Portsmouth it would be impossible to measure; the creation of new modes of industry, the extension of all established business, increase of population and the rise in the value of all sorts of property, would be the certain results. *Journal.*

USE OF CANALS. "Where did you sell your staves and timber, before the canal was made," said a person at Albany, a few days ago, to another, who had a large raft of hewn timber, 80 feet long, and in pieces of from 20 to 24 inches square, which had just arrived from Niagara county, near the shore of lake Erie. "NO WHERE," was the reply. *Niles' Register.*

MASSACHUSETTS CANAL. It is stated that the Commissioners of Canal Surveys in this state, will report in favour of one from Connecticut River to Boston harbour. We have not heard which of the two routes examined has been preferred.

WINNEPISEOGEE CANAL. A company for the completion of this Canal, has been organized in Portsmouth, and subscriptions opened for the stock. Capital $600,000. Shares $100 each.—The interests of Boston are intimately connected with the success of the enterprize.

TENNESSEE. Hugh L. White has been elected, without opposition, a senator of the United States, from this state, in the place of Gen. Jackson, resigned.

VERMONT. Gov. Van Ness has declined being a candidate for re-election.

SALT. According to calculations, 400,000 barrels of salt will be made in western Pennsylvania during the present year.—The interior of Pennsylvania used to be supplied from N. York State with salt. Salt is sometimes sold as low as 25 cents a bushel.

LATE FROM INDIA.

SALEM, Nov. 21. The Brig Ann, Capt. Charles Millet, arrived at this port on Friday last from Bombay, which she left on the 1st of August. Capt. M. has favored us with a few Bombay papers, the latest of which is of July 23.

The wife of the Rev. Gordon Hall, American Missionary at Bombay, arrived at this port in the Ann. Mrs Hall was induced to take this voyage on account of the health of two of her children; one of whom, we understand, died on the passage;—the other has been materially benefited. She states that several of the Missionaries were sickly when she left, and two of their children had died recently. Mrs Hall is an English lady, and has been attached to the Mission about seven years. She speaks in the warmest and most grateful terms of the kind and unwearied attentions of Captain Millet—and will we doubt not, find many others who will sympathize with her in her affliction, and cheerfully render her every act of Christian hospitality.

Tee following are the only articles of importance we find in our Bombay papers:

BOMBAY, July 6. Accounts have reached this place from Calcutta, which state, that two Native Infantry Regiments have been ordered for immediate embarkation, in the H. M. ship Hythe and Kyd, to proceed to Penang; which settlement is threatened with an attack from the Simese, who are collecting in force on the opposite coast.

Burmese War.—The latest accounts from Arracan, cast a melancholy shade over the prospect of victory, for which, the climate appears to demand a higher price than the inhabitants of the country. One of the Regiments (which is said to be no more unfortunate than others) has been reduced by sickness and death, from 1200 strong, to 350, while most of those who are not yet in Hospitals, are miserably reduced in bodily strength and appearance. The 49th is no better than two companies of effective men.

Surat, we regret to hear, is again afflicted with the Cholera Morbus, to which virulent disease, the natives are falling victims in great numbers daily. *Reg.*

Extract of a letter to a gentleman in this city, received by the brig Cicero, which arrived last evening, dated

"MARACAIBO, Oct. 22, 1825.

"News we have none in this place at present; in fact we are generally behind the rest of the world in this particular. The elections have come and gone, and probably not half of the people know any thing about it. As might be expected, *El Liberador*, (Bolivar) received nearly an unanimous vote for President. People begin to talk about preparations for celebrating *San Simon's day*, the birth day of Bolivar, which will be on the 28th instant. The agricultural emigration from England is expected daily, and the pioneers, if I may so call them, are already at the place of settlement."

FROM FRANCE.

By the French brig Dryod, at Charleston, S. C. from Havre, dates to Oct. 12, have been received.

The Paris papers speak of the probable dissolution of the Chamber of Deputies, arising from their discordance with the ministry. One result of this discordance anticipated by the Editor of the Journal du Commerce, is the probable rejection by the Chamber of Deputies of the project of a law to give the antient colonists of St Domingo the money to be paid by Boyer, and the retention of the same for national purposes.

FROM KEY WEST.

The schooner Gazette has arrived at New York in ten days from Key West. The cargo of the brig Hercules, from New-York for Mobile, which was carried into Key West, had been ransomed from the persons who had possession of it, for about $70,000, and she was expected to sail in a few days for her original destination. When the Gazette sailed, Key West was very healthy. There had been but one death among the officers and men belonging to the U. S. service for the last two months.—There were only six on the sick report, of whom none were seriously indisposed. Lieut. Com. J. S. Paine was convalescent—all the other officers in good health.

Accounts from Havana to the 30th October state that the Spanish squadron which sailed from that port to relieve the Castle of San Juan, arrived off the castle on the 6th, and that they were closely watched by a Mexican squadron, of equal force, manned by American and British seamen, and commanded by Capt. Smith, son of Sir Sidney Smith. Our next information will probably inform us of a naval engagement; we are anxious to hear the result.

INSTALLATIONS.

At York, Me. Rev. THOMAS W. DAMAN, pastor of 2d Congregational Society. Officiating Clergy, Rev. Messrs. Porter, Marsh, Greenleaf, Merrill, Chandler, Dow, Litchfield, and Campbell. In Portland, Rev. CHARLES JENKINS—Sermon by the Rev. Mr Dwight, of Boston.

MARRIAGES.

In this city, Tuesday even. by Rev. Mr Sharp, Rev. Francis Wayland, jr. to Miss Lucy Lane Lincoln, both of this city.

On Thursday evening last, by Rev. Mr Wayland, Mr Josiah Bacon, to Miss Rachel T. Arnold.

On Sunday evening, by the Rev. Mr Sharp, Mr Henry Scova, to Miss Eliza Pitts.

In Andover, on Thursday evening, Dr Daniel Gould, jr of Reading, to Miss Alia J. Hall.

In Salem, on Sunday evening, Capt. Jashua F. Safford to Miss Eliza Flint.

In Dorchester, on Monday evening, by the Rev. Dr Richmond, Mr Harvey Vose, of Milton, to Miss Sally Pierce, daughter of Mr Stephen P.

DEATHS.

In this city on Saturday evening, very suddenly, Mr Joseph May, of Milton, aged 74.

On Thursday morning, Mr Benjamin Dix, aged 22, son of Col. Benjamin A. Dix, of Salem.

On Monday, Nathan Lawrence, son of Capt. Nathan Brown, aged 2 years and ten months.

In Cambridge, Mrs Mary Freeman, a ged 57.

In Bridgewater, on the 16th inst Abigail, relict of Mr Zachariah Whitman, aged 82. If a faithful performance of all the relative duties of life, as a wife and mother, and piety of heart, with a constant exhibition of all the christian graces, could have exempted this "Mother in Israel" from the decree of Heaven, "Dust thou art and unto dust thou shalt return," she would not have died.

In Washington, Sarah, youngest daughter of Hon Samuel L. Southard, Secretary of the Navy aged 2 years.

In Dedham, Mrs Grace Shortland Smith, widow of the late Mr John S. formerly of Rothwell, Northamptonshire, England, aged 60.

In Lubec, on the 5th inst Mr Samuel Clapp, aged 48, formerly of Boston.

In Providence, R. I. on Sunday morning, Mrs Abby C. Newman, relic of the latet Mr Samuel S. Newman, formerly of this city, and daughter of Col. John Carlisle, of Providence, in the 32d year of her age.

In Lunenburg, Miss Martha Thomson, aged 17, daughter of Mr John Thomson.

In Concord, Mr Ebenezer B. Lamson, printer and junior proprietor of the Concord Gazette, aged 24.

On board sch. Midas, in the Delaware, Mr John Wheat, formerly of Charlestown, aged 39.

CHRISTIAN CALENDAR.

JUST Published, and for sale at 81 Washington Street. The Christian Calendar, and New-England Farmer's Almanack for 1826. Nov. 26.

MEMOIR OF REV. B. GOODIER.

FOR sale at 81 Washington St (up stairs) Memoir of Rev. Benjamin Goodier, from the Christian Examiner. Nov. 26.

CHRISTIAN EXAMINER.

JUST Published by CUMMINGS, HILLIARD, & Co. 134 Washington St. *The CHRISTIAN EXAMINER and Theological Review*, for Sept. and Oct.

CONTENTS.

MISCELLANY. A short view of the history and present state of christianity in South India; Memoir of the Rev. Benjamin Goodier.

COLLECTIONS. Ceremonies and superstitions of the Catholic church; singing of the Miserere; ceremonies of Good Friday; new miracles; sale of indulgences; the espousal of St Catharine.

ORIGINAL POETRY. To the Ursa Major.

REVIEW. *Art.* xv. Duncan and Miller on Creeds; *Art.* xvi. A letter addressed to the king, by Thomas Thrush, on resigning his commission as a captain in the royal navy; *Art.* xvii Turner's sermons.

INTELLIGENCE. Lord Liverpool on bible meetings; a controversy in the British and Foreign Bible Society; slave trade; Sierra Leone; theological school; Evangelical Missionary Society. *New Publications*, with Remarks. Nov. 26.

BOOK AND JOB PRINTING

EXECUTED BY

Isaac R. Butts & Co.

NO. 4, SPEAR'S BUILDINGS, CONGRESS STREET.

ATHENEUM.

THIS day published, by *John Cotton*, (corner of Washington and Franklin streets) *The ATHENEUM; or Spirit of the English Magazines.*

CONTENTS.

The wife and the witch; the involuntary miracle; curious coincidences; popular superstitsons in the west of England; late American books; peep at the pilgrims; nymph and zephyr; my grandfather's legacy, the fair rivals; Dr Smollett and his family; woman's hate, a sketch from a Spanish tale; reflections of a South American seaman; the blind man's dog; goldfing; chance; duelling; the coroner's inquest trial in England; Madame du Fresnoy; anecdote; song; drinking healths; instrument of torture; the great calf; Austrian Etiquette; heroism of Elizabeth Hopkins; aerial ascent. nov 19

UNITED STATES LITERARY GAZETTE.

THIS day published by *Cummings, Hilliard & Co.* and *Harrison Gray*,

The UNITED STATES LITERARY GAZETTE.

CONTENTS.

Reviews. Tremaine, or the man of refinement. Reform of Harvard College; Mr Ticknor's remarks on changes lately proposed or adopted in Harvard University.

Miscellany. Journal of a tour in the interior of South Carolina. Principles of Political Economy, 7 Interest; 8 production, use, and consumption, defined; 9 productive industry defined; 10 distinction between productive and unproductive labor; 11 objects of production; 12 distinction between manufacture and the mechanic arts.

Original Poetry. The last song of the Greek patriot. Sonnet. Musings. Sonnet.

Critical Notices. Mr Beman's oration. Husband Hunting, or the mother and daughters.

Intelligence. Schools in Greece. Alphabets. New schools as Chitehengo, N. Y. Varieties.

List of New Publication. nov. 19.

MORAL AND RELIGIOUS TRACTS.

FOR sale by Munroe & Francis, No. 128 Washington-street, and at this office, a complete assortment of the tracts of the Publishing Fund; several of these cheap and valuable publications, which were out of print, have received new editions during the past season, and may be had, in volumes bound in boards, or singly at low prices.

MR GREENWOOD'S SERMON.

THE Sermon of the Rev. Mr Greenwood, on the late anniversary of the Boston Female Asylum, may also be obtained as above.

☞ ALSO.....An assortment of Religious Tracts, practical and doctrinal.

AMERICAN UNITARIAN ASSOCIATION.

THE General Depository of the Association is established at the office of the Christian Register, No 81, Washington street, (Up-Stairs.)

Mr David Reed is appointed General Agent for the sale of Tracts from whom subscribers and agents will receive their supplies. oct 22.

☞ REMOVAL. ☜

THE Counting Room of the Christian Register is removed to the Chambers of the large building called CORNHILL SQUARE, No. 81 Washington Street, nearly opposite the head of State Street.

☞ The Treasurer of the Massachusetts Peace Society, may be found at the abovementioned place.

APPEAL TO LIBERAL CHRISTIANS, &c.

AT the Christian Register office, No 81, Washington-street, Up Stairs, and at the Bookstores generally; just published and for sale "An Appeal to Liberal Christians, for the Cause of Christianity in India, by a member of the society for obtaining information respecting the state of religion in India.

UNITARIAN MISCELLANY.

COMPLETE sets of the Unitarian Miscellany may be had at the Counting Room of the Christian Register, No. 81 Washington Street.

☞ Also odd numbers furnished.

HINTS ON THE LORD'S SUPPER.

A TRACT has just been published, and is for sale at this office, entitled "*Hints on the Observance of the Lord's Supper.* It is composed of extracts from the Rev. Mr Buckminster's Sermon, on that subject. oct. 8.

LEE'S WINDHAM BILIOUS PILLS,

As prepared by the Patentee, may be relied on as composed of the purest and best ingredients. These Pills have long been celebrated and used throughout the United States. The extensive demand for them has induced some unprincipled men to Counterfeit them. Effectually to secure every purchaser against imposition, *on the outside of every box* of the genuine Lee's Windham Bilious Pills, there is pasted a label printed with Red Ink and signed Isaac Thompson, in his own hand writing, to counterfeit which will incur the penalty of forgery. None of the above named Pills can possibly be genuine unless the label above described is on the outside of each box of the Pills.

Druggists and others can be supplied with any quantity of the above Pills by applying to

ISAAC THOMPSON,
General Agent and joint Proprietor to the Patentee.
New-London, Conn. Oct. 29, 1825.

The above Pills are for sale by most of the respectable Druggists in Boston and its vicinity, price 37 1-2 cents a box.

Where also may be had Dr Thompson's Celebrated Eye Water—price 50 and 25 cents a bottle. nov 5

RELIGIOUS TRACTS.

AN assortment of Religious Tracts may be be found at the Counting Room of the Christian Register No. 81 Washington Street near the head of State-st. Also Children's Books.

☞ Orders for Unitarian Tracts and Books will be promptly attended to.

MISCELLANEOUS.

FROM THE CHRISTIAN SPECTATOR.

"OH! HAVE YOU NOT FELT?"

Oh! have you not felt, at the silent hour,
When the star of eve first shed her pale light,
While around on forest, and hill-side, and tower,
The rays of the setting sun linger bright:

Oh! have you not felt with what calm delight,
The soul can yield up all it loved most dear,
And welcome the long and cloudless night,
Of the body's repose in its sepulchre?

And have you not felt, when you look'd again,
On the stars as they rose in majesty,
As they seemed to exult in their countless train,
Through the circles to run of immensity:

Oh! have you not felt what the joys must be,
Of a spirit that's joined to the blessed above,
As it rises in all Heaven's purity,
Forever to move in the circle of love!

C. A. G.

FROM THE BALTIMORE GAZETTE.

THE CITY OF HAVANA.

It was on a beautiful afternoon that we approached close to the rocky coast of Cuba, and distinctly saw the towers of Havana, its capital city.—The rainy season of the tropics had recently terminated, and the sky was brilliant, the air balmy, and the face of nature glowing with the richest and most varied hues. It blew a fresh and steady breeze,—dark fleecy masses of cloud often obscured the sun for a few moments, and dashed forth impetuous but transitory showers, as they were hurried along the face of heaven. When they passed off, sunshine and a glorious rainbow would succeed, and we could discover their shadows flying over the groves and fields of the island, and plunging into the valleys and enveloping the tops of the distant hills.—Lofty cocoanut trees grew along the shore, and negro huts reared their humble roofs among the brushwood in various directions. Some were situated in the midst of small cultivated spots, and others on the outskirts of tracts of land intended for coffee and sugar plantations. I observed boats of an uncommon form sailing close to the beach, and paddling up the little creeks that intersected it. Birds of radiant plumage and strange notes fluttered around our ship, the breezes were loaded with a dense and exotic fragrance, such as I never had felt before, and every thing I saw told me I had reached a new and peculiar clime. We continued our course parallel with the coast till we reached the mouth of the Havana harbor, which we entered amidst the picturesqueness of splendid sunset.

The city of Havana lies near the western extremity of Cuba; its fine harbor, extensive trade, prodigious wealth, and great population, render it the most important and interesting town in the West Indies, and the key of the rich and noble island upon which it is situated. Havana is fortified in such a manner as to be impregnable, except at its back part, which, however, is accessible only by a circuitous route through the woods. In 1762 the city was taken by Lord Albermarle, after a siege of 29 days; but several new batteries have been erected since that time, and it now seems doubtful whether an enemy could get possession of it, except by treachery.

The entrance of the harbor is defended by two forts, and is so narrow, that not more than one vessel can safely pass at a time. The fort on the east side is named Moro, and that on the west the Panta, and both mount a large number of heavy guns, and completely command the adjacent seas. On the top of the former is a light house and watch tower, in which a person stands from sunset to sunrise, and hails every vessel that approaches, demanding of what nation she is, whence she comes, and of what her cargo consists; and if any ship-master does not hoist his flag, or refuses to answer these questions, he is fired upon and severely fined. Formerly during war, a very strong iron chain was drawn across the mouth of the harbor, and the stanchions to which its extremities were attached still remain.

On rounding the Moro Castle, and entering the harbor, an interesting scene presents itself. In front, one sees a forests of masts, surmounted with the flags of all nations, and vessels of every description, from the ship of war to the coasting sloop, lie at anchor around him. On one side a high ridge of rocks, crowned with formidable batteries, extends along the water's edge; and on the other are clusters of houses fancifully painted and adorned with verandas, terraces and balconies; where groups of Spanish ladies sit enjoying the sea breeze, and slaves stroll idly, waiting for their master's call. A little way off the antique towers of a convent rise with sober majesty, and in the distance, spires of various architecture project into the clear balmy atmosphere above, while the deep tolling of their bells comes upon the ear with varying loudness. Small boats with painted awnings glide about in every direction, conveying people to and from the different vessels; and the snatches of barbarous Spaniards, which reach the ear as they pass and repass, forcibly remind the stranger that he is in a foreign land. But the vessel in which he is a passenger has scarcely time to let down her anchor before the custom-house barge, decorated with the national flag, and manned by ten rowers, comes along-side. Her commander steps on board, and requests the manifest and a list of the crew, talks broken English, asks the latest foreign news, and struts about *in cavaliere*, while his dark complexioned attendants remain in the boat, and direct significant glances to the captain of the ship, until he orders them their usual gratuity. The health officer next make his appearance, and enquires if there are any sick persons on board, and examines the passports, and finally, declares that the whole ship's company are at liberty to go on shore.

The wharfs at Havana are very extensive and commodious. Vessels lay with their bows towards them, and are so numerous and so close together, that a small boat can scarcely find room to make a landing. The moment a person steps on the quay, he is besieged by crowds of watermen, who offer their services to all who pass along; and with the greater facility, as its impossible to walk fast, on account of the piles of boxes, bales and casks, that every where obstruct the way. Large vessels are daily loading and unloading; and this labor is performed chiefly by blacks, who, covered with perspiration, hurry through their work, shouting and singing all the while. The heat of the sun and the reflection from the harbor are nearly insupportable, and the hubbub that prevails, and the frightful figures that create it, make the scene altogether infernal in its character.

As one advances into the town, the bustle gradually diminishes; but the streets exhibit a sufficient number of objects to attract the undivided attention of a stranger. His eye is first caught by the carriages called *volantos*, which dash across his path wherever he goes. A volanto resembles a low English gig, only the wheels are placed completely behind the centre of gravity, by which arrangement, the motion of the body of the carriage is rendered very moderate, and agreeable; a curtain of blue cloth covers its front, and excludes the dust and glare of the sun. A negro man rides upon the horse, which is generally a small mean looking animal, almost sinking under the weight of his driver, whose legs, cased in wide hussar-boots dangle in the mud, large patches of which may often be seen on the embroidered coat and cocked hat that envelope the upper part of his figure. The persons that frequent the streets are generally slaves, who wander about in groups, speaking a horrible jargon, and filling the air with fumes of tobacco. However, one may sometimes see a Spanish don in a figured silk coat, parading consequentially along, and pushing the negroes off the pavement with his gold headed cane, or have the pleasure of giving the wall to an elegant woman in a long veil, followed by a servant boy, carrying a cushion and prayer-book, to be used at mass. Perhaps a stout overgrown priest, panting with heat and fatigue, will next brush forward, on his way to the convent, while the person who succeeds him may be a Spanish officer in a tarnished uniform, stalking dejectedly along, and casting wistful glances under the curtains of the fashionable *volantos* that pass and repass whirling his beautiful country-women from one part of the city to the other.

The streets of Havana are narrow, and during the rainy season, excessively dirty; for some of them remain in a state of nature, having no pavement of any kind, either for carriages or foot passengers. The houses are plain in their architecture, and never exceed two stories, and are usually painted blue, or some other bright color. All the good houses are built upon the same plan, namely, that of a hollow quadrangle, which is the form best calculated for promoting a free circulation of air. In general, a gallery, surrounded by piazzas, extends around the upper flat, and forms, along with the court below, a place of recreation in the evenings, and a shelter from the heat during the day. The public apartments are generally spacious and tastefully furnished; no carpets are used, and in most houses the floor consists of composition, which is as hard as freestone, and admits of being washed several times a day; but some of the nobility have their rooms paved with black and white tablets of marble, placed alternately, and this has a very beautiful effect. The shops in Havana are small and meanly furnished. Instead of the names of their occupants being placed above the doors, as is common in most countries, each has some figurative appellation to distinguish it from others of the same description, such as the shop of victory, humility, of pearls, of happiness, of good fortune, &c.

FROM THE BOSTON DAILY ADVERTISER.

GEN. WASHINGTON'S FAREWELL ADDRESS.

Mr Hale,—I was much gratified with your remarks on the gossiping story, which has excited some interest in New York, that Gen. Hamilton was, in fact, the writer of this interesting address. I beg leave to make a few remarks, in support of the very just views which you have presented on that subject. During the past summer, I met with several New York gentlemen, and I was both supprised, and *diverted*, to perceive that they attached so *much* importance to what I believed to be a mere fable. I found after a very short discussion, that their faith was manifestly shaken, and that they felt some mortification at their credulity.

If it were true to the *full* extent, which the New York gentlemen *affect* to believe, that the *first* sketch, and indeed the principal execution of Washington's Farewell Address, was in truth the production of Gen. Hamilton's mind, what measure could General Hamilton's family have adopted better calculated to induce the public to feel *their* degradation from the character of *their father*, than the one imputed to them?—The father, a man, more conspicuous for his magnanimity, his *fidelity*, his elevated sense of honor, than *even* for his talents, unrivalled as they undoubtedly were in the age in which he lived, compared with men who enjoy the same advantages. If General Hamilton's fame, as a man of talents, is the lawful inheritance of his family, are they not bound also to imitate his other most noble and distinguished attributes? And do they believe, that this is best effected by *betraying* the confidence, which he would have suffered the most cruel martyrdom rather than to have been suspected of betraying? These questions seem to imply some doubt whether General Hamilton's family *may not* have *encouraged* such a report. *I hope not.* No man living has a higher respect, and a more affectionate and tender recollection of General Hamilton, than I have. Most of his intimate friends have passed off the stage, but I had the honor (though a young man) of enjoying a *portion* of his confidence, and on some trying and interesting occasions. I cannot therefore bring myself to the conviction, that a name as yet so fresh in our memories, a character at this time so *well* understood, could be so lightly valued by his children and family, that they would wish to raise *his* fame at the expense of a man, who *selected him* as the *individual most worthy* of his *confidence*. It would be such a degradation as is rarely seen. Families do and must fall, and in two or three generations they sink into obscurity, and lose all sense of the honor of their ancestors; but it is indeed rare, that the very children of a great man conspire to degrade his memory.

For these reasons, we are utterly *incredulous*, that there exists such a conspiracy against the fame of the greatest name in our history—and of man, whom all the great statesmen of Europe admit, stands without any rival in ancient or modern history. For what possible purpose could the family or friends of General Hamilton desire or covet to appropriate to him the merit of being the author of Washington's Farewell Address? Not, surely, to raise *their friend's reputation*?

That most touching and interesting address owes its chief value *to the man who gave it to his fellow citizens.* It is in itself, divested of our recollections of Washington's *personal* character, not equal in point of *talent merely* to many of the *avowed* and *undisputed* productions of Hamilton. His reputation reposes on a series of reports and measures avowedly his own—incontestible proofs of a talent, which we have never since witnessed, and of which the Farewell Address was not calculated to raise or increase the reputation.

It would then seem, that the effort *weakly* made to attribute the Farewell Address of Washington to the pen of General Hamilton, was a *gratuitous* effort to degrade our beloved Washington, without in the *least degree enhancing* the claims of General Hamilton to our respect and confidence.

So far, then, it would seem to us, to be on the part of General Hamilton's friends, either a mistaken, or a wilful attempt, to degrade Washington, without the apology of elevating General Hamilton.

We have hitherto argued this very clear question, on the presumption that there was *some* color for this idle story, but we have no doubt whatever, not a scintilla of doubt, that it is all founded on presumptions too light to resist the strong and overpowering evidence against it. This proof arises, 1st, from the *internal* evidence of the document itself—2d, from Washington's character—3d, from cotemporaneous history.

2st. No man intimately acquainted with Hamilton's style, which was dry, close, argumentative, can believe that he wrote Washington's Farewell Address; while every man who has seen Washington's familiar letters, (and I have one, and a very full one, which no human being ever saw, till he sealed it,) can doubt, that he was not only able to write the *whole address himself*, but he will feel convinced, that no other person (I care not how great his talents may have been) *could have written it.* Men may imitate another style, but it will be *detected* in a work so long as the address. 2d. Washington was the most *cautious* man, of whom we have any account. He would not have committed his fame, (he, the most cool and wary of all men,) to the *keeping of any man.* 3d. For nearly thirty years after Washington's decease, no rumor to this effect has prevailed. It is now started on a *supposed* and *very probable* fact, that an *entire* copy is found in Hamilton's *hand-writing.* Mr Hamilton *might naturally desire to have a copy*—it was *no breach* of faith to *take one*—but this single fact amounts to nothing, when taken in conjunction with the style and spirit of the address, which is altogether of the *Washington* stamp, and with the *known caution* of the writer. We regret, that such a question should stirred, but we rejoice that it is moved at so early a day.

FROM THE SALEM GAZETTE.

GROWTH OF AMERICAN CITIES.

We have received a neat newspaper published at *Tallahassee*, which, about a year ago was a wilderness, and is now the metropolis of West Florida. We extract the following article, which gives a history of the town; the history is interesting, though only a span long. It reminds us of Matthews' "Youthful Days," in which he related his own biography, divided into epochas, the first which was "From the time I was born, till I was one hour and a quarter old."

"It was in the month of April 1824, that the first wagon was seen wending its devious way through that part of the wilds of Florida, which now constitute the Middle Judicial District; the sons of the forest were often arrested in pursuit of their wonted game, to gaze with wonder at the strange phenomenon; for there was not a being among them, within whose knowledge so strange a vehicle was ever seen to disturb the repose of their solitary retirement; nor were they sensible that this was the day star which warned them to leave the land of their fathers, whose bones for centuries had mingled with the very soil from which they raised their bread. The weary party (who consisted of two men, two women, two children, and a mulatto man) at length arrived in the morning of the 8th of the month, by the way of a gentle rise, upon the summit of a bold commanding eminence, at whose eastern and southern base a beautiful rivulet meandered its course through a rich Hammock; here they made a halt, and one of the gentlemen whose familiarity with the wilderness enabled him soon to discover (though almost obliterated) the only marks which the Governor in his Proclamation had given, designating the site selected by the Commissioners as the Seat of Government of Florida. Our party was not long in selecting a *camping ground*, and pitching their tent about mid-way of the southern slope, which might well be taken for the land of the Fairies: to the southward and westward, the country opened to their view like a magnificent park, gently undulated and studded with beautiful basons of limpid water, at their feet a chrystal fountain, gushing from the declivity of the hill; to the eastward, the view was more confined by the thick foliage of the undergrowth, which served to screen the view, though not the sound of a beautiful cascade, which was formed by the rivulet above described, falling over a ledge of rocks into a deep glen, which forms almost a circle of about 70 yards in diameter, and disappears at the bottom of the same ledge of rocks, very near the cascade. In the afternoon our sylvan party commenced building, and in two days were enabled to secure themselves and their furniture from the weather in the first house ever built in Tallahassee. The same day in the evening, Judge Robinson and S. M'Call, Esq. arrived with hands and put up three buildings to accommodate the Legislative Council, which were expected to meet in May following; and in a few days a small store was erected, after which very little improvement was made for some time, in consequence of the session of the Council being postponed until November, as also the many and almost insurmountable obstacles which at times seemed to perclude the hope of ever removing the Indians from this section of the country; so firmly were they attached to their native soil that they would make the most frivolous excuses for procrastinating their departure, and nothing but the peculiarly firm and resolute, yet mild and persuasive measures adopted by the Executive, could have removed them without resorting to military force. The act providing for the laying off the town of Tallahassee, &c. allowed the right of pre-emption to all those who had built houses within the limits of the town, previously to the approval of the bill, which was the 11th December; and when the commissioners under that act proceeded to sell the lots on the 5th and 6th of April, 1825, there were but six claimants for that privilege.

At this time the town contains more than fifty houses, many of which are occupied by quite large families; there is now one house for public worship, one school house two very commodious Hotels, seven stores and one Apothecary's shop; the mechanics' shops are, one Printing Office, two shoe-makers, two blacksmiths, three carpenters, one taylor, three brickyards, &c. Nor has the country in the vicinity of the town been less prolific, although the lands were sold at a very inauspicious season, (past the middle of May) for within 5 miles of town there are now over twenty farms, plantations, &c, opened; considerable corn has been raised this year, and one gentleman, about a mile from town, has a small field of sea Island and upland cotton, which appears equal to any of a similar kind raised in Georgia or S. Carolina.

Gadsden county, which is separated from us only by the Ocolockony river, is settling very fast, the increase of its inhabitants for the last 12 months is rising of 1000, the crops of cotton and sugar-cane appear much more promising than their Indian corn.—J. Cornochan, Esq. has about 40 acres in sugar-cane, which judges of that crop estimate will yield from 16 to 17 hundred pounds per acre. Judge Robinson near Little river, has about 16 acres, which is said to be superior to the crops on the Mississippi, and there are several gentlemen in this country making experiments by which they are already convinced of its succeeding beyond any other crop."

COFFEE.

The Coffee plantations in Cuba are set off in various squares, containing ten, twenty, or thirty thousand trees; they are not suffered to grow beyond five feet, for the convenience of gathering the berry. The squares are usually ornamented and shaded by orange, citron, mango, almond trees, and the towering palm. The plantations contain, some one hundred thousand, and some even four hundred thousand trees. The coffee tree blossoms usually in February, and the early part of May, and then these level squares present a surface exactly resembling drifted snow, varied and enlivened by the trees that grow upon their borders. The following mode of preparing this salutary plant is thus described by a writer in the Missionary Herald, from whom we have condensed the above articles:

"When the berries acquire a dark red color, they are considered ripe for gathering, and the negroes, properly equipped, are sent into the field. An industrious negro will gather five bushels in a day, and a bushel in the pulp, fresh from the tree, is expected to yield at least ten pounds of good coffee. It is then spread upon extensive dryers made of stone and mortar. This process requires nearly a month. The husk or shell is then separated from the seed, in a mill, which resembles the mills in this country, where apples are ground in a circular trough, by a huge rolling stone; excepting that the roller for the coffee is wood, though of considerable weight. In a few cases, a machine of a very different construction is used, but it need not be described.

"The pulp being removed, the whole is exposed to the action of a fan, and then of a sieve, after which the female slaves carefully pick out the defective kernels. From twelve to fifteen thousand pounds may be thus cleaned in a day. In the opinion of the planters, the flavor of the coffee is materially improved by age. That which is four or five years old is preferred."

MEDICAL BOOKS.

THE following Medical Books, some new, and some second-handed, are for sale at this office.

Briza on Worms. This is a practical work of great value, embracing the natural history of such worms as inhabit the human body, the diseases they produce, and the cure of these diseases.
Dr Coffin's Dissertation on Medical Education, and on the medical profession,
On the Dangers and Duties of Sepulture.
Kiel's Anatomy.
Monroe's Do.
Boerhaave's Academical Lectures 6 vols.
Pott's Surgery 2 vols,
Bell on Ulcers.
Chaptal's Chemistry.
Cullen's Materia Medica 2 vols.
Cutbush Observations.
Hosack's Practical Nosology.
ownsend's Guide to Health 2 vols.
Smith on the Nerves.
Med. Repository 5 vols. and 17 numbers.
Coxes, Dispensatory new.
Edinburgh Do.
Gallup on Epidemus.
Mann's Med. Sketches.
N. England Journal of Med. Surgery 8 vols. and 8 Nos.
Jackson on Fevers.
Hamilton's Female Physician.
Smellie's Medwifery 3 vols. with Plates,
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Wallis on Diseases.
Mass. Med. Communications 2 vols. and 3 Nos.
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cot t on the Gout.
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Phamacopoia New York Hospital.
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Rushes' Med. Enquiries 2 vols.
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Whytt's Phisiological Essays.
Whytts Med. Observations.
Saunders an the Liver
istot on the Diseases of sydentary persons.
Mead on poisons.
Hooper's Med. Dictionary.
Orton's Expositions 6 vols.

☞ Also, Parr's Medical Dictionary handsomely bound in calf. oct 8.

SPARKS' THEOLOGICAL TRACTS.

IN the press, and will be published in a few days, the Eleventh number of Sparks' Collection of Essays and Tracts in Theology. nov 12

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Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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